The Christian Sabbath

H. T. BESSE.

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THE CHRISTIAN SABBATH.

BY

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AUTHOR OF "THE SABBATH: A MEMORIAL OF DIFFERENT EVENTS, WITH THE CORRESPONDING CHANGES OF THE DAY AND THE MANNER OF ITS OBSERVANCE, TOGETHER WITH THE CHRONOLOGY OF THE AGES;" "BIBLICAL CHRONOLOGY;" "GOD'S FINANCIAL SYSTEM, OR MAN THE ALMONER OF GOD;" "THE JEWISH CALENDAR," AND "BESSE'S PERPETUAL CALENDAR."

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PREFACE.

This booklet was prompted by witnessing the success of the "Seventh Day" advocates, by their superficial and artful methods of ignoring the great bulk of testimony which relates to the subject, and by wrongly interpreting what they employ. By these methods they bid defiance to the church of Jesus Christ.

If they are right their position should be vindicated; if they are wrong their theory should be overthrown. The readers of this book must decide of the success of the author in the proofs of the positions taken.

The "Seventh Day" advocates have attempted to make one class of texts cover the whole ground of Sabbath observance. This has resulted, in many communities, in the disregard of any sacred day. When we lose the sacred day by which Christianity is sustained, we lose Christianity; hence the necessity in behalf of the church and the world to have this subject fully illuminated.

The author believes that he has brought to light in this work many truths, which, by the superstition of some, and the ignorance of others, have been enveloped in mist. These truths are becoming more generally embraced as light is thrown upon this subject.

Was the Patriarchal Sabbath, which God gave to Adam in Paradise, identical with the seventh day of the Jewish week?

This question has been answered in the negative by many eminent Biblical scholars, among whom I may name the celebrated Rev. Dr's. Kennicott, Mede, John Kennedy, and Ackers. For reasons given in this work, it is believed that the Mosaic *seventh* day of the week corresponds to the *sixth* day of the *creative* week. The creational seventh day was observed by the Baal, or Sun, worshipers, and to keep the Israelites separate from this idolatry God says: "I caused them to go forth out of the land of Egypt;.....also I gave them my Sabbaths, to be a sign between me and them."

The Mosaic Sabbath is called the seventh day, because it followed six days of labor, and continued during the shadowy dispensation, until the "Lord of the Sabbath" appeared as "the repairer of the breach—the restorer of paths to dwell in." He atoned for our sins and gave rest to our souls; which rest is the spiritual idea of the Sabbath. He restored "the Lord's day," which was sanctified before sin entered this world. So the sinless Sabbath of Eden coincides with the day made sacred by Him who rose for our justification. Sin destroyed the rest of the soul, and the day was changed. Jesus restored both. This leaves the fourth precept in the decalogue, which requires six days of labor and followed by one of rest, unchanged; for to change the day does not change the precept.

That "the Lord's day" is the day on which Jesus arose, is distinctly stated in the writings of the early Christian fathers. It is called the "Lord's day" in honor of His resurrection, just as the "Lord's Supper" is thus named as a memorial of his death.

H. T. Besse.

THE CHRISTIAN SABBATH.

CHAPTER I.

THE PRINCIPAL VIEWS STATED.

There have been three dispensations from the creation of man to the present time, namely; the Patriarchal, the Mosaical and the Christian. Each of these have their sacred day of rest which memorialized an event at the beginning of each dispensation. The days or events memorialized in each are given in the following texts from the sacred Scriptures.

THE SACRED DAY OF THE PATRIARCHS.

God blessed the seventh day and sanctified it, because in it he had rested from all his work.—Gen. ii : 3.

THE EVENT MEMORIALIZED BY THE MOSAIC SABBATH.

Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore, the Lord thy God commanded thee to keep the Sabbath day.—Deut. v : 15.

THE CHRISTIAN'S SACRED DAY.

I was in the spirit on the Lord's day.—Rev. i : 10.

Public opinion is divided;—first, in relation to the importance of the Sabbath; second, in relation to its authority; third, its date; fourth, its duration; fifth, the day; sixth, the rule of its observance; seventh, the manner in which it should be enforced. A weekly holy day is repudiated by some, because they believe all days to be alike common; by others, because they hold all days equally sacred. One class affirms that the seventh day from the creation is the divinely authorized and immutable Sabbath of all time; while the great majority of Christians maintain that the obligation of the Jewish seventh day ceased, together with other Jewish rites and ceremonies, at the death and resurrection of Christ.

Various reasons are assigned by different classes in favor of a weekly day of rest. It is favored as a salutary arrangement of the state; as a necessary ordinance of the church, because, inferentially recommended both by the Jewish institution and by apostolic practice; and also, and chiefly, as an express appointment of God.

There are several classes of those who believe in the divine authority of the Lord's day. Some consider it as neither having any connection with a Sabbath in Eden, the existence of which they deny, nor with the Sabbath of Sinai, which they assert has been abrogated.

Another class claims that the first day of the week has superseded the Jewish seventh day by an ordainment of Jesus Christ.

A third class claims that the Sabbath dates from the creation, and is by divine authority and of perpetual duration ; it being simply the sacred observance of one day in seven; and the particular day has been properly

changed in the different dispensations, in order that it might correspond with the day memorialized in each dispensation. This is the view advocated in this work.

A variety of views are held in respect to the nature of the law of the Sabbath. Some regard it as a ceremonial regulation which has disappeared; others as partly ceremonial and temporary, and in some measure, moral and irrevocable. A third class deem it simply positive; a fourth, as not positive at all, but wholly natural, moral and unchangeable.

Some conceive that the Lord's day ought to be sacredly observed through all its hours; admitting, however, exceptional cases of necessity and mercy. Others believe that its demand of sacred service is met by a few hours of public worship, the remaining time being spent by one class in recreations, and by the other in any worldly pursuit.

A difference of opinion exists in relation to the manner in which the institution ought to be regarded by the state. Some believe that Sabbath observance is a matter which lies beyond the sphere of civil enactments; others claim that the day should be protected, and certain open and public violations thereof should be restrained and punished, either for political reasons, or, according to others, because Sabbath-breaking, like theft and murder, is a violation of the law of God, and opposed to the welfare of the race. This view is evidently correct, and the proof of its truth will be given in this work. Sabbath desecration undoubtedly shortens human life.

CHAPTER II.

THE IMPORTANCE OF THE SABBATH.

The Sabbath question is a practical one, and it affects man in his physical, mental, social and spiritual nature. It has to do with every department of life: the domestic, agricultural, mechanical, commercial, professional and religious. In short, it concerns every interest of man for time and eternity. The Sabbath is a type of that eternal rest reserved for the people of God.

The religion of Jesus Christ, sustained by this sacred institution, is the great leavening power which has saved the world from moral corruption. A nominal Sabbath might survive pure Christianity in some localities, but Christianity never can survive the overthrow of the sacred day which sustains it. As the Sabbath has to do with all social relations arising out of the family, the neighborhood, the church and the state, it is not only a religious, but a political institution also; therefore the state should restrain Sabbath desecration by law, just as it does theft and adultery. Our civilization cannot survive the overthrow of the Sabbath. Other immoral practices always follow the desecration of the Lord's day.

To violate a general arrangement will throw society into confusion. Two cannot walk together unless they are agreed. A "seventh day" person and one who

keeps the first day cannot harmonize in domestic duties, in political matters, in business transactions, in Sabbath observance, on either of those two days of the week. By this we see that it is of the utmost importance to have agreement as to the day set apart for religious worship. The lack of such uniformity causes many to disregard all Sabbath observance.

MAN NEEDS A SEVENTH DAY OF REST.

The necessity for the institution of the Sabbath lies back of all preceptive law; it exists in the constitution of man. His physical, intellectual, social, moral and spiritual nature demands that every seventh day be spent in sacred rest. Jesus says: "The Sabbath was made for man, and not man for the Sabbath." So at the creation God rested, blessed and sanctified the seventh day; not that He needed rest, but as an example for man whom He had just made.

France tried the experiment of having no Sabbath, which resulted in such a corruption of the morals of the people that they were compelled to institute a tenth day of rest. This was found not to meet the necessity for rest, and they returned to the seventh day system. None of God's laws can be improved, because they have their authority in the constitution of man. This is emphatically true in respect to the Sabbath. God instituted the Sabbath because man needs it.

THE TESTIMONY OF MEDICAL MEN.

The following testimonials are taken from *The Sabbath,* by Gilfillan: "No less than six hundred and forty-one medical men of London subscribed a petition to Parliament against the opening of the Crystal Palace, for profit, on Sundays, containing the following sentence: 'Your petitioners, from their acquaintance

with the laboring classes, and with the laws which regulate the human economy, are convinced that a seventh day of rest, instituted by God, and coeval with the existence of man, is essential to the bodily health and mental vigor of men in every station of life.'" "Many medical men on this side of the Atlantic are equally decided in relation to the benefits resulting from the observance of the Sabbath, of whom we name Drs. Warren, of Boston; Smith, of New York; Harrison and Mussey, of the Ohio Medical College; and Alden, of Massachusetts. Dr. Mussey says:—'Under the due observation of the Sabbath, life would, on the average, be prolonged more than one seventh of its whole period.'" (p. 180.)

CHAPTER III.

EXAMPLES OF SABBATH DESECRATION.

The following examples are taken from *The Sabbath*, by Gilfillan: "A contractor went on to the West to make a turnpike road. At first he paid no regard to the Sabbath, but continued to work as on other days. He soon found, however, that the ordinances of nature, no less than the moral law, were against him. His laborers became sickly, his teams grew poor and feeble, and he was fully convinced that more was lost than gained by working on the Lord's day. The Sabbath day laborer, like the glutton and drunkard, undermines his health, and prematurely hastens his exit from this world" (p. 180).

"Two thousand men were employed for years, seven days in a week. To render them contented in giving up their right to the Sabbath as a day of rest, that birthright of the human family, they were paid double wages on that day. But they could not keep them healthy, nor make them moral. Things went badly, and they changed their course by employing the workmen only six days in a week, and allowing them to rest on the Sabbath. They did more work than ever before. This, the superintendent said, was owing to two causes: first, the demoralization of the people under the first system; and second, the exhaustion of their bodily strength, which was apparent to the most casual observer" (p. 181).

"It was remarked by the celebrated Sir David Wilkie, that 'Those artists who wrought on Sundays were soon disqualified for working at all'" (p. 181).

"Mr. Bagnall, an extensive iron master, discontinued the working of his blast-furnace on the Lord's day, and in 1841, about two years after the change had been adopted, he stated to a committee of the House of Lords: 'We have made rather more iron, since we stopped on Sundays, than we did before.' After a seven year's trial of the plan Mr. Bagnall wrote thus: 'We made a larger quantity of iron than ever, and have gone on in all our six iron-works much more free from accident and interruption, than during any preceding seven years of our lives'" (p. 210).

"A steamer on the Thames having blown up some years ago, the foreman and stokers charged the blame to Sabbath work, which stupefied and embittered them, and made them blundering and heedless." Mr. Swan, the intelligent Superintendent of Machinery for the Eastern Continental Steam Packet Company, stated that when the engines were being constantly damaged, the mischief was soon repaired by giving the men rest on each seventh day (p. 211).

Protracted labor in any given direction produces such a strain upon those faculties which are in constant exercise, that the work performed is often done improperly, and is frequently followed by disaster.

It is stated on authority that "the amount of productive labor done in France was diminished by the change from a seventh to a tenth-day's rest" (p. 211).

The divine law requiring stated periods of rest, permeates material things with an authority which cannot be ignored without consequent guilt and great loss. All

of the metals employed in the construction of machinery are subject to this law. The molecules are made to vibrate by the friction which produces motion. This vibration causes a certain degree of displacement of the atoms. A period of rest is essential, for in no other way can the metals resume their normal condition, and their durability can only be maintained as their normal condition is renewed. This fact may be noticed in the use of all tools, implements, and machinery. Both wooden and metal machinery break much more readily when submitted to an uninterrupted strain. A period of rest not only prolongs the time, when things made of wood or metal may be used, in the sense of actually lessening the number of hours in use during a month, but the essential durability is perceptibly increased. All machine shops, mills, railroads, and other material agencies, placed in the hands of men by a loving Creator, speak to them of the necessity of regularly recurring days of rest, with an authority divinely sustained. So small a thing as a gold pen, when constantly in use, requires rest. This has been observed by many writers, bookkeepers, and accountants, who recognize the fact, but who do not recognize in the bad behavior of the pen the divine call to rest. The pen, which is thought to be worn out, may be taken up again after a time of rest, and used with all of its former acceptability. This is a fact, not merely a theory. It is only one of many evidences that the divine law of the Sabbath is every where present, in the entire sphere of material, as it is also in moral and spiritual creation.

CHAPTER IV.

THE THREE DISPENSATIONS.

1. *The Patriarchal age* began at the creation, on the first day of the first month, Tisri. According to Archbishop Usher, it contained 2,512 years and six months; but accepting the chronology of the Septuagint, which is the oldest version of the Hebrew Scriptures extant, it contained 3,898 years and six months. The Patriarchal age ended on Friday, the last day of the sixth month, Adar, fifteen days before the exodus of the Israelites from Egypt. During this dispensation the sacred day of rest was "the seventh day" from the creation, which day "God blessed" and "sanctified," and in which He "rested from all His work." This day was for Adam, a day of rest without sin or a sin offering; for it was sanctified by God before sin had entered the world.

2. *The Mosaic dispensation* dates from Saturday, the first day of the seventh month, Abib. On the fifteenth day of this month the Israelites left Egypt. According to Archbishop Usher it continued about 1,491 years, closing about four years after the birth of Jesus; but according to P. Akers, D. D., who gives good reasons for his opinion, it continued 1,646 years, ten months, and twenty-two days, Mosaic time. In this work 1,653 years and 285 days are given to this dispensation.

The Passover, the feast of unleavened bread, and the weekly Sabbaths in this age were all memorials of the deliverance of the Hebrews from Egyptian bondage (Exodus xiii : 10; and Deut. v : 15). All of these institutions were types or shadows of Christ (Col. ii : 14–17).

The Mosaic Sabbath was a bloody institution on account of sin. On this day the Israelites were required to sacrifice twice the number of animals that were slain on other days. In this sacrificial feature it was a type of the offering of Christ, and unlike the day of rest which God had sanctified before sin entered the world, or the Christian Sabbath.

The paschal lamb was killed about the ninth hour of the fourteenth day of the first month (Exodus xii : 2–6). Jesus expired upon the cross in the same hour, day and month, and thus he became our Passover, and abrogated the Mosaic Passover. He was laid in Joseph's tomb at a late hour on Friday, and His body was a victim in the embrace of death during the bloody Mosaic Sabbath. By this means He terminated the shadowy Sabbath of the Israelites, with all of its sacrifices. He arose from the tomb early on the first day of the week, by which act He restored the original, sinless, sanctified seventh day of rest. Having atoned for sin by His death, He arose for our justification. His resurrection was typified by the offering of the first fruits, which were required to be presented on the second day of the feast of unleavened bread (Lev. xxiii : 10–14), which corresponds to the Christian Sabbath, the first day of unleavened bread being the Jewish Sabbath, which we shall prove. This day in which they offered the first fruits was the day in which Jesus arose from the grave, and by His resurrection He became "the first fruits of them that slept," and the surety of our resurrection.

The event memorialized by the Mosaic Sabbath is expressed in the fourth precept as follows: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out hence through a mighty hand and by a stretched out arm; therefore, the Lord thy God commanded thee to keep the Sabbath day" (Deut. v : 15).

This memorial day which the Israelites were required to remember in their Sabbath observance was the day that they left Egypt.

3. *The Christian dispensation* infinitely exceeds the former dispensation in glory, so "that which was made glorious hath no glory in this respect by reason of the glory that excelleth." In this dispensation, the advent of Christ is memorialized by dating all documents in Christian lands in the "year of our Lord." The death of Jesus is memorialized in the Lord's Supper. The day in which Jesus arose for our justification is memorialized in the observance of the "Lord's day." Abundant proof of these facts will be given in future chapters.

CHAPTER V.

THE ORIGINAL LORD'S DAY.

God "rested on the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it, because that in it he had rested from all his work" (Gen. ii: 2, 3).

This seventh day, which God blessed and sanctified, and in which he rested, may properly be called "the Lord's day." In this treatise, I shall attempt to prove that this seventh day corresponds to the Christian's "Lord's day," also called "the first day of the week;" and that the Jewish Sabbath day corresponds to the sixth day of the creation.

If I am correct, when the seventh day from the creation is carried forward without change, it corresponds with the day in which Jesus rose from the grave, thus uniting the sacredness of the day of the resurrection with the day which God sanctified.

Justin Martyr, in his dialogue with Trypho, the Jew, —about A. D. 150, page 63,—says: "You see that the heavens are not idle, nor do they observe the Sabbath. Continue as ye were born. For if before Abraham there was no need of circumcision, nor of the Sabbath, nor feasts, nor offerings before Moses, so now in like manner there is no need of them."

Justin Martyr, in this quotation, classes the Patriarchs with Christians in relation to the Sabbath, confining the

Sabbatic institution to the Mosaic dispensation. In this work he speaks of the Sabbath in twenty-one different places, often repeating the assertion that neither the Patriarchs before Moses' time nor Christians kept the Sabbath. One of the prominent complaints of Trypho, the Jew, against Christians was, that they did not keep the Sabbath. There was no controversy between them in relation to the non-observance of the Sabbath by the Patriarchs. Evidently both of them believed that the Mosaic Sabbath was not observed by the Patriarchs. On page fifty-four, speaking of Adam, Abel, Enoch, Lot, Noah and Melchisedek, Justin Martyr says: "For all these righteous persons before mentioned pleased God, though they did not observe the Sabbath." While Justin Martyr states that those who lived before the days of Moses did not observe the Sabbath, and neither did the early Christians, he admits that Christians did observe the eighth or first day. On page 283, he says: "That day in which Christ appeared when he rose from the dead, which was the eighth, indeed, in number, but was always the first in rank and order." On page 63, he says: "I can prove that the eighth day contains some greater mystery in it than the seventh."

Christians, in observing the eighth, or first day, memorialized the resurrection of Christ; so the Patriarchs had their seventh day as a memorial of the creation. Yet neither the Patriarchs nor Christians observed the Sabbath day, according to Justin Martyr. Hence, the day kept by the Patriarchs and Christians was not the Sabbath day of the Mosaic dispensation.

THE SACRED DAY OF THE PATRIARCHAL AGE.

It is believed by some that the Patriarchs, before Moses' time, observed no day in sacred worship. The

argument for this belief is founded upon the fact that no mention is made of the Sabbath from the time of the creation until the time of Moses. It is admitted that the Sabbath is not mentioned by name during that period; but this does not prove that there was no sacred day of rest and worship.

When God rested on the seventh day he set an example for man. Man needed a sacred day of rest. The division of time into periods of seven days is an indication of the sacred memorial of the seventh day of rest and worship. It is not easy to conceive for what other purpose this arbitrary division of time, not regulated by the motion of the earth or the moon, could have been instituted and perpetuated. We find traces of the division of time into weeks, through the Patriarchal age. When God threatened the flood (Gen. vii: 4), he said: "For yet seven days, and I will cause it to rain." When Noah had entered the ark, and all was ready (verse 10), "It came to pass, after seven days, that the waters of the flood were upon the earth." When the flood had abated, and Noah had sent out the dove, and she returned (viii: 10), "he staid yet other seven days," and sent her out again. And when she returned (verse 12), "He staid yet other seven days," and sent her out again.

In connection with Jacob's negotiation for his wife, related in Genesis xxix: 27, 28, we find the term "week" used. When Jacob died, and Joseph, with his brethren, went up to the burial (Gen. l: 10), "he made a mourning for his father seven days." The continuance, by the Patriarchs of the division of time into seven-day periods, is inferential proof that they observed one day in seven in a religious manner. There is evidence of

THE UNIVERSAL PRACTICE OF OBSERVING ONE DAY IN SEVEN AS HOLY.

Porphyry says the "Phœnicians consecrated one day in seven as holy."

Josephus says: "There is no city, either of Greeks or Barbarians, or any other nation, where the religion of the Sabbath is not known."

Eusebius says: "Almost all the philosophers and poets acknowledge the seventh day as holy."

Grotius says: "That the memory of the creation being performed in seven days, was preserved not only among the Greeks and Italians, but among the Celts and Indians, all of whom divide their time into weeks."

This universal practice of dividing time into weeks of seven days each, and considering one day as holy, must have had its origin from the creation.

The seventh day, which was considered sacred, varied in different countries. The Saturn worshipers observed Saturday; the Sun and Baal worshipers observed Sunday; the Moon worshipers observed Monday; the Mars or Fire worshipers observed Tuesday; the Mercury or Woden worshipers observed Wednesday; the Jupiter or Thor worshipers observed Thursday; the Venus or Fregga worshipers observed Friday. All of these called their sacred day the seventh; and they were correct in this, from the fact that their respective seventh day followed six days of labor. They all continued the division of time into seven day periods, and it is likely that the largest number did not change the original seventh day from the creation; and as far the greater number among the ancients observed Sunday, this is strong presumptive proof that this was the original seventh day.

CHAPTER VI.

THE CHANGE MADE IN THE CALENDAR AT THE TIME OF THE EXODUS FROM EGYPT.

"The Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year unto you" (Ex. xii : 1, 2).

This was the month Abib, in which the children of Israel came out of Egypt (Ex. xxiii : 15). According to the Jewish calendar, this month commenced about the time of the equinox in March. The month Abib had never been reckoned as the first month of the year before this event. In the foregoing passage it is introduced as a change in the calendar. "*It shall be the first month of the year to you.*" Doubtless Moses knew which of the months had been the first month of the year previously to this; but the exodus from Egypt was an event of so much importance that the Lord required it to be memorialized by a change in the calendar. "This month" [*in which I the* LORD *performed these mighty works, and with a high hand delivered you from Egyptian bondage, and made you my free men*], "shall be unto you the beginning of months: it shall be the first month of the year to you."

All the religious feasts, including the Sabbath, during the Mosaic dispensation were regulated by this new

calendar. The proof of this will be given in future chapters. This calendar, then, is properly called the Mosaic ecclesiastical calendar.

As the Patriarchal age dates from the creation, so the Israelitish nation dates from the exodus out of Egyptian bondage, or, more precisely, from the beginning of the month Abib, which was fourteen days before the exodus.

We have shown in our treatise on Biblical Chronology that the feast of tabernacles was held in the seventh month of the Mosaic ecclesiastical calendar, which was after they had "gathered in the fruit of the land" (Lev. xxiii : 39). According to the civil calendar used in the Patriarchal age, this feast was to be held "In the end of the year, when they had gathered in their labors out of the field" (Ex. xxxiii : 16). This would bring it in the first month of the year, Patriarchal time, which corresponds to the seventh month, Mosaic time. Hence, in passing from the Patriarchal to the Mosaic dispensation, the seventh month, Patriarchal time, became the first month, Mosaic time.

CHAPTER VII.

THE MOSAIC SABBATH DID NOT MEMORIALIZE THE SEVENTH DAY FROM THE CREATION.

The following is a copy of the Mosaic Sabbath law as recorded in Exodus xx : 8–11 : "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

What were the Israelites required to "remember" in this precept? *The Sabbath day.* This cannot mean the seventh day from the creation, for the following reasons:

1st. The seventh day from the creation is nowhere in the Scriptures called the Sabbath.

2d. It will be shown from Biblical chronology that the seventh day from the creation, when brought down to the present time, corresponds to our Sunday, and that the Israelites observed Saturday as their day of rest.

3d. Neither this text, nor any other in the Bible, required the Israelites to memorialize the seventh day from the creation.

4th. The Israelites were commanded to memorialize the day of their deliverance from Egyptian bondage by Sabbath observance. (See Deut. v : 15.) This point will be considered hereafter.

5th. "The Sabbath day" which the Israelites were ordered to "remember" had been previously given them. This is made very clear in connection with the gathering of "manna." Moses said, "To-morrow is the rest of the holy Sabbath unto the LORD." No manna was found on the seventh day. (See Exodus xvi : 22–26.)

GOD'S WORK AND REST GIVEN TO THE ISRAELITES AS AN EXAMPLE.

While the Israelites were not required to memorialize the seventh day from the creation, for reasons heretofore given, they were referred to the six days upon which God worked, and the seventh day in which he rested, as an example. This evidently is the precise meaning of the language, "For in six days the LORD made heaven and earth....and rested the seventh day." So this precept requires men to follow the example set by their Maker; namely, to labor six days, and rest on the seventh day.

The first practical duty found in this precept is expressed in these words: "Six days shalt thou labor." The day following, unquestionably, would be "the seventh day;" and this "seventh day" after six days labor, must be kept holy.

God has nowhere said that the seventh day from the creation, on which day he rested, and which he blessed and sanctified (Gen. ii : 2, 3), was the same as the Sabbath day which he blessed and hallowed for the Israelites. One was the seventh day from the creation, and the other was the day that the Lord brought the Israel-

ites out of Egypt (Exodus xiii : 3, 4). The memorializing of the day of the exodus from Egypt by the institution of the Sabbath, will be hereafter considered. The day upon which God rested is called "the seventh day;" so also the day upon which the Israelites were required to rest, is called "the seventh day." And both of them were the seventh day in relation to the events with which they were associated. Both followed six days of labor, and in relation to this fact both were the seventh day, but not the same seventh day, as we conclude from reasons already given, and from the facts hereafter to be shown, for they memorialized different events, and had different starting points.

CHAPTER VIII.

THE MOSAIC SABBATH MEMORIALIZED THE DAY OF THE EXODUS OF THE ISRAELITES FROM EGYPT.

Having shown that the Mosaic Sabbath did not memorialize the seventh day of the week of creation, we now come to the direct question, and propose to cite the Scriptural testimony, and show that it did memorialize the day of the exodus of the Israelites from Egypt.

The ten commandments are recorded in full, in Deuteronomy v: 7-21. The following is the fourth precept as there given: "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee thence through a mighty hand and by a stretched out arm; therefore, the Lord thy God commanded thee to keep the Sabbath day."

Two things the Lord required the Israelites to remember in this precept: 1st, that they were servants in the land of Egypt; and 2d, that he brought them from

thence, with a mighty hand, and by a stretched out arm: "therefore," because he wrought this wonderful deliverance for them he commanded them "to keep the Sabbath day." This makes the Mosaic Sabbath a memorial of the deliverance of the Israelites from Egyptian bondage, as plain as words can state it.

This commandment could not have applied to the Patriarchs before the exodus, as they were never delivered from Egyptian bondage "through a mighty hand and by a stretched out arm." In their sacred day of rest they memorialized a very different event, and far remote in point of time; namely, the resting of God on the blessed and sanctified seventh day from the creation.

Neither can this memorial of the Mosaic Sabbath refer to Christians. Many of us have never seen Egypt; but we have experienced a more glorious deliverance from sin through our Deliverer, who is "Mighty to save," and we memorialize as our sacred day of rest, "The Lord's day," upon which "he rose for our justification." The reason of this observance will hereafter be given.

CHAPTER IX.

THE DAY OF THE EXODUS OF THF ISRAELITES MEMORIALIZED.

"And Moses said unto the people, Remember this day, in which ye came out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. This day came ye out in the month Abib" (Exodus xiii : 3, 4). The days in the Bible are reckoned from sunset to sunset; so the memorial day in the above text must have commenced at the last sunset previous to the exodus from Egypt. Turning to the twelth chapter of Exodus we learn that this was the fifteenth day of the first month.

This month, from the time of the exodus, became the first month of the year for the Israelites (verse 2). The paschal lamb was killed in the evening of the fourteenth day of this month (verse 6). The paschal lamb was eaten that same night (verse 7). This was the fifteenth day of the first month, Abib. At midnight the Lord smote all the first-born in Egypt (verse 29). Before morning-light the Israelites left Egpyt (verses 31–34). This day was memorialized by the Israelites by two institutions; namely, the first day of the feast of unleavened bread, and the weekly Sabbath.

THE DAY OF THE EXODUS OF ISRAEL MEMORIALIZED BY THE FIRST DAY OF THE FEAST OF UNLEAVENED BREAD.

"And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever. Seven days shall ye eat unleavened bread . . . In the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that every man must eat, that only may be done of you (Ex. xii : 14–16). All authorities agree that the feast of unleavened bread commenced on the fifteenth day of the first month, and that the first day memorialized the day of the departure of the Israelites from Egypt. There is therefore no need to bring forward arguments to support the first proposition named above. We can immediately consider the second; to wit,—

THE ISRAELITES MEMORIALIZED THE DAY OF THEIR DEPARTURE FROM EGYPT BY THE INSTITUTION OF THE WEEKLY SABBATH.

It has already been proven that God required the Israelites to memorialize the event of their deliverance from Egypt, in the Sabbath law (Deut. v : 15). It now remains to be demonstrated that their practice harmonized with the precept. Did the Israelites observe the fifteenth day of the first month as their weekly Sabbath? As this is a point upon which many are ignorant, we will proceed cautiously. It is known that the Jews have changed their calendar since the days of Christ (see our treatise on the Rabbinical Calendar), and have introduced a form of lunar months, which fact has made

some men lunatics on this question; so we will adhere closely to the record of the Scriptures. We have seen that the Israelites left Egypt on the fifteenth day of the first month, and that the first day of the feast of unleavened bread has been identified as this memorial day. Now, was this first day of the feast of unleavened bread a weekly Sabbath day? What is the testimony of the Scriptures? As the feast lasted seven days, it follows that one of those days must have been a weekly Sabbath; and as servile work was strictly forbidden on the first and last day of the feast (Ex. xii : 16; Lev. xxiii : 7, 8; and Num. xxviii : 17–25), and as work was permitted to be done on any other of those seven days, it is evident that either the first or the last day of the feast was the Sabbath. Which of these days was the weekly Sabbath, is indicated by the time designated for the priest to "wave the sheaf before the Lord;" namely, "On the morrow after the Sabbath the priest shall wave it" (Lev. xxiii : 11). It is not doubted that this was the weekly Sabbath, and that the wave-sheaf must be offered upon one of the seven days of the feast of unleavened bread. If the last day of the feast had been the Sabbath, then the sheaf could not have been offered on one of the feast-days, for such day would have been beyond the limit of the feast. It follows, then, that the first day of the feast must have been the regular weekly Sabbath, and the priest waved the sheaf "on the morrow after the Sabbath." This agrees with the Septuagint version of the Old Testament, which says: "Morrow of the first day" (Lev. xxiii : 11). So, according to the Septuagint, the morrow, on which day the sheaf was offered, was the second day of the feast; and as this must follow the weekly Sabbath, it is evident that

the first day of the feast was the weekly Sabbath. Josephus, taking his account from the Hebrew Scriptures, says: "The feast of unleavened bread succeeds that of the Passover, and falls on the fifteenth day of the month and continues seven days.....On the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth; for before that day they do not touch them.....In the first place they offer the first fruits" (Antiq. iii : 10, 5). The Israelites were not allowed to "partake of the fruit of the earth" until the priest had waved "the sheaf before the Lord" (Lev. xxiii : 14). Josephus refers this ceremony to the sixteenth day of this month, and as Moses says it was "on the morrow after the Sabbath," it follows that the fifteenth day of the first month was the Sabbath. And that this was to be the regular weekly Sabbath of the Israelites is also demonstrated by what Moses adds in the same chapter, referring to the feast of Pentecost: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days" (Lev. xxiii : 15, 16). Here are eight weekly Sabbaths mentioned in succession. The first is on the first day of the feast of unleavened bread, the day immediately preceding that of the offering of the first fruits, from which the numbering of fifty days began; and the eighth Sabbath is the day preceding the Pentecost.

When God said to the Israelites, "Remember the Sabbath day to keep it holy" (Exodus xx: 8), he referred them to the day of their deliverance from Egyptian bondage, which was the day they were to remember in

Sabbath observance. Hence his introductory declaration to the ten commandments reads, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage," (Ex. xx: 2; Deut. v: 6). The Israelites understood what day they were required to remember in their Sabbath institution, namely, the day of their exodus; the day of which God had said to them, "Remember this day in which ye came out from the house of bondage" (Ex. xiii: 3). "This day shall be unto you for a memorial . . . ye shall keep it a feast by an ordinance forever. . . . In the first day there shall be a holy convocation . . . no manner of work shall be done in them" (Ex. xii: 14, 16). All are agreed that this first day was the day of the exodus, and the Scriptures clearly teach that the Hebrews were not only required to remember it in the feast of unleavened bread, but they were also required to remember it in their weekly Sabbath; hence, as a part of the Sabbath law God wrote on the table of stone, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore, the Lord thy God commanded thee to keep the Sabbath day (Deut. v: 15). The above extract from the fourth precept made it a duty of the Israelites to remember that God brought them out of Egyptian bondage in the institution of their Sabbath: and this was written by the finger of God. It is not said that the ten commandments as given in the twentieth chapter of Exodus were written in the tables of stone. But it is said of them as recorded in the fifth chapter of Deuteronomy, "These words the Lord spake unto all your assembly in the mount out of the midst of the fire of the cloud and of

the thick darkness, with a great voice; and he added no more. *And he wrote them in two tables of stone*, and delivered them unto me" (Deut. v:22). "The Lord made not this covenant with our fathers [before the exodus], but with us who are all of us alive this day (Deut. v:3). By this covenant Moses refers to the ten commandments which are recorded in this chapter. Neither the introduction to the ten commandments (Ex. xx:2; Deut. v:6), nor the memorial day of the Sabbath law (Deut. v:15), can apply to any people except the Israelites after their deliverance from Egyptian bondage, for both refer to this deliverance.

This weekly Sabbath which always occurred on the first day of unleavened bread, which was the day of the exodus of Israel, and the fifteenth day of the first month, Abib, being stationary, all the other weekly Sabbaths must be conformed to it through the months of the whole year.

CHAPTER X.

THE SABBATHS WERE CONFORMED TO THE MEMORIALIZED DAY FROM THE TIME OF THE EXODUS.

Having proved by the Sabbath law, as written in the Decalogue, that God required the Israelites to memorialize their deliverance from Egyptian servitude by the weekly Sabbath,—and having also shown that the weekly Sabbath of the Israelites did occur on the first day of the feast of unleavened bread, which was the fifteenth day of the first month, Abib, and also the day of their exodus from Egypt,—it remains to be demonstrated that other weekly Sabbaths conformed to this starting point of the Mosaic Sabbath institution.

Just forty years after leaving Egypt, the Israelites kept their first Passover in the land of Canaan. Mention is made of this celebration in Josh. v : 10, 11: "And the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes, and parched corn in the self-same day."

The text says, they "kept the Passover on the fourteenth day of the month." They killed the paschal lamb in the evening of the fourteenth day (Ex. xii : 6). They "ate the flesh in that night" (Ex. xii : 8). As their day closed at sunset, therefore they ate the paschal lamb on the fifteenth day of the month: which was the first day of unleavened bread (Lev. xxiii : 5, 6). The

verse in Joshua says: "They did eat of the old corn of the land on the morrow after the Passover, unleavened cakes and parched corn." God had said, "Ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God" (Lev. xxiii : 14). This offering was to be made unto God, "On the morrow after the Sabbath" (Lev. xxiii : 11), at the feast of unleavened bread. Therefore the Sabbath in connection with the feast kept at Gilgal, must have been on the day they ate the Passover, which was always the fifteenth day of the month Abib; and on the morrow (Lev. xxiii : 1) after the Passover, which was also "the morrow after the Sabbath," they made the regular offering to the Lord, and "the self-same day they ate unleavened cakes and parched corn."

So the weekly Sabbath at this feast agrees with the fourth precept in the Decalogue in memorializing as their Sabbath the fifteenth day of the first month, the day of deliverance from Egyptian bondage.

Coming down to the time of the crucifixion of Christ, we shall find another proof of the fact that the regularly appointed Sabbath of the Jews was annually identical with the fifteenth day of Abib.

The Jews divide the day into twelve hours, beginning with sunrise and ending at sunset. Jesus was crucified on the day of "the preparation of the Passover, and about the third hour," corresponding to our middle of the forenoon (Mark xv:25). The fourteenth day of the first month was the day of the preparation of the Passover (Ex. xii:6). It is very plainly stated that the day following the crucifixion of Christ was the Jewish Sabbath (Mark xv:42). "That Sabbath day was a high day" (John xix:31). It was a high Sabbath day in that it memorialized a very great event,—namely, the deliv-

erance of the Israelites out of Egyptian bondage. It was the anniversary of the first day of rest from Egyptian servitude. It was also the first day of the feast of unleavened bread; the day when all the males were to appear before the Lord, and the appointed day for the annual return both of the "Sabbath" and of the Passover, around which as the center of a great system all other Sabbaths and typical feasts of the Jewish year revolved, until the great design of Him who ordained them had been accomplished.

The Sabbath day which followed the crucifixion of Christ was the fifteenth day of the first month, and the first day of unleavened bread, which feast memorialized the exodus of the Israelites. Since the fifteenth day of the first month fell upon the Sabbath, the first day of the first month must also have been a Sabbath. The following texts corroborate these statements: The priests were required to set the show bread in order every Sabbath (Lev. xxiv:5-8; I Chron. ix:32). In Exodus, chapter xl:17, 22, 23, we are informed that the tabernacle was reared up, in the first month in the second year, on the first day of the month. The table was placed in the tent of the congregation; "and he set the bread in order upon it before the Lord; as the Lord commanded Moses." Now as this bread must be set in order every Sabbath (Lev. xxiv:8), and as it was set in order on the first day of the first month of the second year, it is evident that this was a Sabbath day. The fifteenth day of the first month must also have been a Sabbath, which proves that our proposition is correct.

The first and fifteenth days of the first month did not happen to be Sabbaths in the years to which we have referred, but they were uniformly Sabbath days in this month during the Mosaic age.

CHAPTER XI.

ALL THE RELIGIOUS FEASTS OF THE ISRAELITES WERE REGULATED BY THE MOSAIC CALENDAR.

This calendar commenced with the month Abib, just fourteen days before the Israelites left Egypt. There was no religious feast or sacred day, observed by the Israelites during the Mosaic dispensation, that originated previously to this event. The change made the seventh month of the year from the creation the first month of the year Mosaic time. This has already been proved. It has also been shown by reference to the Septuagint that the Mosaic dispensation began on Saturday, which was the sixth day in the week of creation. The Patriarchal dispensation, which then ended, numbers 3898 years and six months.

The following are the religious feasts of the Mosaic dispensation, which were regulated by the Mosaic calendar (Lev. xxiii).

1. The weekly Sabbath. This is placed in the enumeration of the Mosaic feasts (verse 3).

2. The feast of the Passover, which was celebrated on the fourteenth day of the first month (verse 5).

3. The feast of unleavened bread, beginning on the fifteenth day of the first month (verse 6).

4. The feast of weeks, or Pentecost, which was held just fifty days after the day following the Sabbath

which came within the feast of unleavened bread (verses 15, 16).

5. The first day of the seventh month, kept as a memorial of the blowing of trumpets (verse 24).

6. The tenth day of this seventh month was the day of atonement (verse 27).

7. The Feast of Tabernacles, which commenced on the fifteenth day of the seventh month (verse 34).

8. The seventh year: a Sabbath of rest (Lev. xxv : 4).

9. The Year of Jubilee, occurring every fiftieth year, and commencing on the tenth day of the seventh month, which was also the day of atonement (Lev. xxv: 9, 10).

In addition to the foregoing feasts, the Israelites were required to offer sacrifices every day in the year (Num. xxviii : 1–8).

Special offerings were commanded also in the beginning of the months (Num. xxviii : 11), and also on each of the feast days (Num. xxviii and xxix).

Not one of the foregoing feasts were observed before the exodus from Egypt. They were all types of Christ (see Colossians ii : 16, 17), beginning at the opening and ending at the close of the Mosaic dispensation. This statement will be verified hereafter.

THE MOSAIC WEEKLY SABBATH WAS MADE A SPECIAL SACRED DAY IN SOME OF THEIR FEASTS.

The Sabbath, like all other days in the Scriptural history, commenced and ended at sunset (Lev. xxiii : 32). On the Sabbath no servile work must be done, and the people were required to assemble in holy convocation (Lev. xxiii : 3).

By ascertaining the days in which the weekly Sabbath occurred in those feasts, we can determine the number of days in the Jewish months and years.

1. We have already proved that the first day of their first month was a weekly Sabbath—from the fact that the show-bread must be put in its place every Sabbath (Lev. xxiv: 8; I. Chron. ix : 32). The show-bread was first set in order on the first day of the first month of the second year of the exodus (Ex. xl : 17, 22, 23). Therefore this day of the first month was a Sabbath. The tabernacle was all made previously to this day. It was simply set up, and the bread set in order on the table on this Sabbath day, as the Lord commanded Moses.

2. As the first day of the first month was the weekly Sabbath, the fifteenth day of the first month must also have been the weekly Sabbath. We have already shown from Josephus, the Septuagint, and three references in our version of the sacred Scriptures also verifying the facts, that the fifteenth day of the first month in the Mosaic age was uniformly the weekly Sabbath. Both Josephus and the Septuagint clearly show that the day of offering the first fruits was the second day of the feast of unleavened bread; which was the day following the Sabbath (Lev. xxiii : 15). They were allowed to "eat neither bread, nor parched corn, nor green ears," until they had made an offering of the first fruits on the second day of the feast of unleavened bread (Lev. xxiii : 14). Forty years after the exodus the Passover was kept in Gilgal (Josh. v : 10, 11). And "on the morrow [or second day] after the Passover," they ate "unleavened cakes and parched corn." Hence the first day must have been the Sabbath; and the second day, according to law, they must have offered the first fruits, and then on the same day they ate "unleavened cakes and parched corn." This proves that the first day

of unleavened bread, which all agree was the fifteenth day of the first month, was also the weekly Sabbath. And in the New Testament we are informed that Christ was crucified on the day of the preparation of the feast of unleavened bread, and that he laid in Joseph's tomb on that first day of unleavened bread, which was a Sabbath day. All of these corroborative testimonies prove conclusively that the fifteenth day of the first month was uniformly the weekly Sabbath day.

We notice that types and things typified harmonize in the special day. The offering the first fruits typified the resurrection of Christ. These fruits were required to be offered on the day which corresponds to our Sunday, and this was the day Christ arose and became the first fruits of them that slept.

We call attention to the fact that at the time of the crucifixion of Christ the Jewish and Julian calendars were in agreement. The Jewish Sabbath, Abib 15, the day on which Jesus laid in Joseph's tomb, synchronizes with Saturday, April 2, A. D. 29, and the days of the week have been brought forward in regular order ever since; so in adopting the Gregorian retrenchment, Thursday, September 3, in A. D. 1752, was made Thursday, September 14. This made no break in the order of the days of the week.

3. The feast of Pentecost was observed on what is now properly called "The Lord's day," which was fifty days after the day in which the first fruits were offered, or the day following the seventh Sabbath after the offering of the first fruits (Lev. xxiii : 15, 16). This was the seventh day of the Patriarchal week, and the Mosaic first day. In the Christian dispensation this day is made sacred by the outpouring of the Spirit, when the

shadowy institutions of the Mosaic age passed into obscurity by the revelations of the dispensation of the Holy Spirit.

4. The "memorial of the blowing of trumpets," was observed on the first day of the seventh month. We have proved that this seventh month was the first month from the creation, and by the change of the calendar at the time of the exodus it became the seventh month. By this change the first day of this original first month became the Mosaic Sabbath, and continued to be the weekly Sabbath during the Mosaic dispensation. Had there been no change in the calendar, the first day of creation must have been the Sabbath. The proof that the day of the blowing of trumpets was a Sabbath, and the first day of the seventh month, will now be given. It is distinctly stated, "In the seventh month, in the first day of the month, ye shall have a Sabbath" (Lev. xxiii : 39). Some may suppose that this day was made a Sabbath because it was a memorial of the blowing of trumpets; but this is not the case. It was the regular weekly Sabbath occurring on the first day of the seventh month, which was also the day of the blowing of trumpets. This will be evident when we discuss the feast of tabernacles, and prove that the fifteenth and twenty-second days of this seventh month were weekly Sabbath days. We will defer farther consideration of this item for the present.

5. The tenth day of this seventh month was the day of atonement. (See Lev. xxiii : 27–32.) God said to the Israelites, concerning the day of atonement: "It shall be unto you a Sabbath of rest, and ye shall afflict your souls." This day of atonement was not the regular weekly Sabbath; and it is the only feast day that is

called a Sabbath, which was not the regular weekly Sabbath. This verse is the only one in the Scriptures which speaks of any particular day, which was not a weekly Sabbath, calling it a Sabbath. The manner of observing this day was very unlike the manner of observing the weekly Sabbath. It was a day in which they were required to "afflict their souls." On this day, Josephus says, "They fast till the evening" (Ant. iii : 10, 3).

6. The feast of tabernacles commenced on the Sabbath, in the fifteenth day of the seventh month (Lev. xxiii : 39). This was the weekly Sabbath day; and agrees with the Sabbath on the first day of this month, which was the day of the memorial of the blowing of trumpets (Lev. xxiii : 24). We will now give the evidence that the fifteenth day of the seventh month was the regular weekly Sabbath day.

The feast of tabernacles lasted seven days (See Lev. xxiii : 34–36, 39–42; also Num. xxix : 12). In all of these places, the feast of tabernacles is limited to seven days. It is certain that one of those seven days must have been the weekly Sabbath, for the period includes every day of the week. It is distinctly stated, "On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath" (Lev. xxiii : 39). This determines the question. The first day of the feast of tabernacles was the Sabbath, and the eighth day, which was the day after the seven days of the feast, was also the Sabbath. No day of the feast of tabernacles is called a Sabbath, except the first and the eighth, and as the feast of tabernacles began on the fifteenth day of the seventh month, we infer that the fifteenth and twenty-second days of the seventh month were Sabbath days, and this proves

that the first day of this month, which was the day of the "memorial of the blowing of trumpets," was also the weekly Sabbath day. Passing down to New Testament times it is evident that the day after the feast of tabernacles was a Sabbath day, called above the eighth, which was the twenty-second day of the seventh month. In John vii : 2, 14, 37, we read: "Now the Jews' feast of tabernacles was at hand.... About the midst of the feast Jesus went up into the temple and taught....In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." This last day of the feast must have been the seventh day of the feast, for the feast lasted but seven days. In this chapter we have referred to seven texts where it is said this feast should be held seven days, and it is nowhere declared that this feast should continue eight days: hence the eighth day was not one of the days of the feast of tabernacles, but the day after it had closed, which was the Sabbath, and therefore a holy day. In the evening after the seventh or last day of the feast, "Jesus went unto the Mount of Olives: and early in the morning, he came again into the temple; and all the people came unto him, and he sat down and taught them" (John viii : 1, 2). He continued to teach until he saw a blind man, whom he healed. This was on the Sabbath day (see John ix : 1, 6, 14); and this Sabbath day must have been the day after the last day of the feast. As the feast lasted but seven days, this Sabbath day must have been the day of which it is said, "And on the eighth day shall be the Sabbath" (Lev. xxiii : 39). So the New Testament corroborates the testimony of the Old Testament in relation to these Sabbath days.

We have now learned by the authority of the sacred

Scriptures that the first and fifteenth days of the first month were Sabbath days. We have also proved that the first, fifteenth and twenty-second days of the seventh month were also Sabbath days; hence those who claim that there was no change in the calendar in passing from the Patriarchal to the Mosaic dispensation, must believe that the first day of the creation was the Sabbath day instead of the seventh, for the first day of the first month in the Mosaic age was uniformly the weekly Sabbath day; so also was the first day of the seventh month. In this case Friday would be the seventh day.

These days which we have proved to be Sabbath days do not merely happen to be Sabbath days on the dates we have examined, but during the Mosaic dispensation the first and fifteenth days of the first month were always the weekly Sabbath days; so also were the first, fifteenth and twenty-second days of the seventh month always weekly Sabbath days.

7. Every seventh year was a Sabbath of rest unto the land (Lev. xxv: 4, 6.8). The land rested a whole year. This is nowhere in the Old Testament called the Sabbath, or the Sabbath day. It is called "The Sabbath of the land" (verse 6).

8. The fiftieth year was the year of jubilee, which commenced on the tenth day of the seventh month,—the day of atonement (Lev. xxv: 9–11). This year is never called a Sabbath.

The foregoing are all the Sabbaths and religious feasts which the Mosaic law required the Israelites to observe. Let us fix in our minds that there is no day in any of these feasts that is called a Sabbath, except the day of atonement, which was not the regular weekly Sabbath. And the day of atonement was unlike the

weekly Sabbath, because in it they were required to "afflict their souls," or fast. The feast of unleavened bread continued seven days, and the first of those days is the only one that is called a Sabbath; and this we have proved to have been the weekly Sabbath. The feast of tabernacles also continued seven days, and the first of those days is the only one that is called a Sabbath; and this we have shown to have been the weekly Sabbath; hence when Paul said, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ" (Colossians ii: 16, 17), he must have meant by "the Sabbath days," the regular weekly Mosaic Sabbath, which he declared to be "a shadow of things to come," of which Christ is the body.

As the first day of the first month and the first day of the seventh month were Sabbath days, it follows that the number of days from the first day of the first month to the last day of the sixth month, must have been such a number of days as would make whole weeks, with no fraction remaining; so that the seventh month would commence with a Sabbath. And as the first day of the seventh month was a Sabbath, and the first day of the first month in the succeeding year was a Sabbath, it follows that the period from the first day of the seventh month to the end of the year must have been reducible to weeks, with no fraction of a week remaining, so that each successive year would uniformly commence on the Sabbath. These facts overthrow the system of lunar months, which has latterly been introduced by the Jews. There is no way that lunar months, as they are now arranged in the Talmud, can be made to harmonize with

these facts which we have proved from the Word of God. But the months can be arranged so as to harmonize with all of the foregoing facts, and also accord with solar time, as follows: Divide the year into twelve months, and give each six months, or half year, twenty-six weeks. This would make 364 days, and would lack one and one-fourth day to complete the solar year. An addition of one week to the month Adar, every sixth, eleventh, seventeenth, twenty-second and twenty-eighth year of a complete cycle of twenty-eight years, will make the years synchronize with Julian time, beginning the Mosaic age with Saturday, March 22d, A. M. 3899; A. J. P. 3060; B. C. 1653.

CHAPTER XII.

THE DISTRIBUTION OF THE SABBATHS IN THE MOSAIC AGE.

In a previous chapter it has been proved, by references to the Scriptures, that the first and fifteenth days of Abib were Mosaic Sabbaths; it was also shown that the first, fifteenth and twenty-second days of Tisri were Sabbaths. The Sabbaths, therefore, must be distributed in the months so as to conform to these established facts. It has also been demonstrated from the Sacred Writings and from Josephus, that most of the months had thirty days each. Our calendar for the Patriarchal age was so constructed as to give all the months thirty days each, except the last one, which had thirty-five, and every fourth year thirty-six days, in order to make a solar year. A slight change is necessary in the Patriarchal calendar, to bring the Sabbaths uniformly on the first and fifteenth and twenty-second of Tisri.

TABLE OF THE SABBATHS ARRANGED IN THE MONTHS IN THE MOSAIC AGE.

	MOSAIC MONTHS.	No. of days in month	SABBATHS.				
1	Abib,.....	30	1	8	15	22	29
2	Zif,.....	30	6	13	20	27	
3	Sivan,.....	30	4	11	18	25	
4	Tammuz,.....	30	2	9	16	23	30
5	Ab,.....	30	7	14	21	28	
6	Elul,.....	*32	5	12	19	26	
7	Tisri,.....	30	1	8	15	22	29
8	Bul,.....	30	6	13	20	27	
9	Chesleu,.....	30	4	11	18	25	
10	Thebeth,.....	30	2	9	16	23	30
11	Shebat,.....	30	7	14	21	28	
12	Adar,.....	†3 2	5	12	19	26	

*Thirty-two days are given to this month, so as to bring the Sabbaths on the first and the fifteenth days of Tisri, as required by the sacred Scriptures.

†Thirty-two days are also given to this month, in order to make the first and the fifteenth of Abib Sabbath days, as also required by the Scriptures.

The foregoing is a table of a common Mosaic year, containing 364 days, being one day and six hours less than a Julian year. To make this synchronize with Julian time, without changing the order of the Sabbaths so as to have them occur in the months as they are found in the Bible, we give Adar another week, which makes thirty-nine days in the 6th, 11th, 17th, 22d and 28th years of a cycle of twenty-eight years.

CHAPTER XIII.

SOME CONCLUSIVE AND SOME INCONCLUSIVE POINTS IN BIBLICAL CHRONOLOGY.

Authors differ very much as to the number of years from the creation of man to the Christian era. Still there is an approximate agreement between the traditionary chronologies of different nations and that of the Septuagint. The Hebrew chronology is unique in not being paralleled by any other chronology.

A very large portion of the difference in these chronologies belongs to the period before the flood, concerning which the author's views have been given in his work on Biblical chronology. We have followed substantially the Septuagint, from the creation to the beginning of the Mosaic age, giving to the Patriarchal age 3,898 years and six months. Archbishop Usher has allotted to this period 2,512 years and six months. The difference is 1,376 years. Scholars who have given this subject the greatest attention and study, now favor the longer time as recorded in the Septuagint, which is without dispute the most ancient version of the sacred Scriptures. But, even should it be claimed that the question of the number of years in the Patriarchal age is not yet settled, it does not follow that the change of the Sabbath day, in passing from the Patriarchal to the Mosaic age, can not be demonstrated to have been made.

P. Akers, D. D. says: "If it be allowed that the seventh day was the original Sabbath which was blessed and sanctified (Gen. ii : 2, 3), and that the third day after the crucifixion of Jesus of Nazareth was Sunday, allowing the crucifixion to be Nisan fourteenth, then whatever number of years be allowed from the first Sabbath to that event, the weekly Sabbath, when traced from creation, will inevitably correspond to the first Sunday after crucifixion. If any doubt, let the experiment be made" (Biblical chronology, p. 120).

There are certain days of the week distributed at different points along the stream of time, which will assist us in deciding which day in the week was the first in creation. I will mention some of these days.

(1.) A. J. P. 1, is like a rock in mid-ocean, towering above the waves, and demanding that this point of time shall be passed only on Monday, January 1st, B. C. 4713. This is an established point of time in chronology.

(2.) The Mosaic age began on Saturday. This we have proved in our work on Biblical Chronology.

(3.) Saturday, January 1st, A. D. 1, is also a fixed point in chronology.

(4.) Jesus was crucified on Friday, Abib 14th.

(5.) Jesus rose from the grave on Sunday, Abib or Nisan the 16th, which was April 3, A. D. 29.

We must start at the creation with the right day of the week, so that in passing down the stream of time we shall reach each point in the foregoing items on the specified day of the week, month and year.

The Septuagint gives 3,898 years and 180 days, or 203,417 and 5-7th weeks, from the creation to the Mosaic age. From the creation to A. J. P., 43,792 weeks. Hence,

as there is no fraction of a week in this period, and as A. J. P. is Monday, the first day of the creation must have been on Monday. From A. J. P. 1 to the first day of the Mosaic age there were 159,625 and 5-7th weeks. Hence, as A. J. P. 1 is Monday, the Mosaic age must have begun five days later, *i. e.*, on Saturday. This is correct. It did begin on Saturday. Monday is the only day of the week we can start with and come out right. From the beginning of the Mosaic age to A. D. 1 there were 5,552 years and 100 days, making 86,292 weeks. Hence, as there was no fraction of a week in this period, and as Mosaic age began on Saturday, A. D. 1 must be Saturday; this is correct. Jesus rose from the grave on Sunday, Nisan the 16th, which was April 3, A. D. 29. From A. D. 1 to this date there were 1,474 and 2-7th weeks inclusive. Hence the resurrection was on Sunday. This is correct in every instance.

Monday is the only day of the week with which we can begin the first day of the world and pass down the stream of time, that will harmonize with all these established facts.

Archbishop Usher adopted the Hebrew numbers, giving to the Patriarchal age 2,512 years and six months. He adheres to the computation of solar years in both the Patriarchal and Mosaic ages, as is done by all scholars of repute. This gives to the Patriarchal dispensation just 131,098 weeks and 2 days. According to P. Akers [Biblical Chronology p. 198], Usher "began his year of the world on Sunday, the twenty-third day of October, A. J. P. 710." This would make the Mosaic age begin on Tuesday. We have proved that it commenced on Saturday. His chronology is certainly discordant with the sacred Scriptures. Akers has pointed out some of

his errors [pp. 197–202]. Usher is correct in deciding that the Jews must have had solar years. If their years had lacked six hours each of solar time, then in one hundred and twenty years the months would have receded from the time of harvest just one month. In this case they would not have had a ripe sheaf of grain as the first fruits to wave before the Lord on the 16th day of the first month, Abib, at the feast of unleavened bread, as required in the law of Moses (See Lev. xxxiii : 10–14; also Josephus iii : 10, 5). Hence, it is conclusively established that their years were solar years. We have seen that the Hebrew number of 2,512 years and six months for the Patriarchal age, does not stand the test of established dates in chronology, hence it is not correct. We have also seen that the Septuagint numbers, which are found in the most ancient copy of the sacred Scriptures, do stand all these tests. These numbers give to the Patriarchal age 3,898 years and six months. They inevitably point to Monday as the first day of the world. This makes the first sacred day of rest, which was sanctified by God himself (Gen. ii : 2, 3), to be the day which corresponds with our Sunday.

The Rabbinical era of the world is October 7th, B. C. 3761. That was Monday, A. J. P. 953. But their era of the world is not in harmony with some statements in the sacred Scriptures. See our work on Rabbinical calendar.

CHAPTER XIV.

THE JEWISH SABBATH ENDED, AND THE CHRISTIAN SABBATH BEGUN.

Eight times in the New Testament we find the following phrase: "The first day of the week." This is not an interpretation of the original Greek, but it is a paraphrase of the texts. We will give the literal interpretation of a few of the passages, and add the Greek in parenthesis.

"In the end of the Sabbaths (*Σαββατων*), as it began to dawn towards the first Sabbaths (*εις μιαν Σαββάτων*)." Matt. xxviii: 1.

"And when the (Jewish) Sabbath (*Σαββάτου*) was past.... And very early in the morning, the first Sabbath (*μιας Σαββατω*), they came unto the sepulcher." "Now when Jesus was risen early the first Sabbath (*πρωΐ πρώτη Σαββάτου*)." Mark xvi: 1, 2, 9.

"Now upon the first of the Sabbaths (*μια των Σαββάτων*), very early in the morning." Luke xxiv: 1.

The Greek in John xx: 1, 19, and in Acts xx: 7, is precisely as above given in Luke.

"Upon the first Sabbaths, (*μιαν Σαββάτων*)." I Cor. xvi: 2.

In all of these passages rendered "the first day of the week" in our version, we notice that the word "day" in every instance is a supplied word, which is not found in the original. And the word *Σαββάτων* in all other

passages is uniformly rendered Sabbaths. It is not the Greek word for week, but ἑβδομας is. That the Christian Sabbath is the first day of the week when we call the Jewish Sabbath the seventh day, is true. But the original Greek Scriptures nowhere call it the first day of the week; but they do call it (μια των Σαββάτων)—first of the Sabbaths.

We notice that these passages are proof of the end of the Jewish Sabbaths. The statement in Matt. xxviii : 1 is not, "In the end of the Sabbath." That might mean that it was the end of the Sabbath day in which Jesus was in Joseph's tomb. But the Greek is in the plural form Σαββάτων—Sabbaths. Hence the passage correctly translated reads: "In the end of the Sabbaths." This must mean that the Jewish Sabbaths then ended, and that one was the last of the series. This is not all; after informing us of the end of the Mosaic Sabbaths, the inspired penman immediately tells us that this was when "it began to dawn towards the first of the Sabbaths (Gr. plural, Σαββάτων)." These first Sabbaths can be no other than the Christian Sabbaths, and this which was ushered in on the morning of Christ's resurrection was the first of the series of Christian Sabbaths. Mark calls it "The first Sabbath," singular. Luke and John call it the first of the Sabbaths, plural. But it was not called first merely because it was the first of the series of Christian Sabbaths, but it was first in rank and importance. Hence the resurrection day was not only called the first Sabbath (See Mark xvi : 2), but Luke and John called it the first of the Sabbaths, using the plural form (Σαββάτων) which must mean a series of first Sabbaths. Hence, years afterward this sacred day was called the first of the Sabbaths (μιαν των Σαββάτων) "when the

disciples came together to break bread." Acts. xx : 7.

Paul required the collection for the saints to be taken "Upon the first Sabbaths" (*μιαν Σαββάτων*). We know of no reason why these recurring sacred days should continue to be called "The first Sabbaths," except they were first in rank and in importance.

Attention is called to one more passage: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them on the between Sabbath" (*μεταξυ Σαββατον*). "And on the to come Sabbath (*εχομενῳ Σαββατῳ*), came almost the whole city together to hear the Word of God." Acts xiii : 42, 44.

The Jews had held a meeting in their synagogue on their Sabbath. Paul and his company took seats in the synagogue, and were permitted by the rulers to address the assembly, which Paul did. See Acts xiii : 14–43. Paul's speech did not please the Jews. But the Gentiles invited Paul to preach to them on the "between" Sabbath, that is on the Christian Sabbath, which comes between two successive Jewish Sabbaths. Also calledthe "to come" Sabbath because it was the day following the Jewish meeting in the synagogue.

CHAPTER XV.

THE MOSAIC SABBATH DAY NOT NOW OBSERVED.

Let us briefly call to mind the manner of its observance.

1. From evening to evening, or from sunset to sunset, no servile work must be done.

2. "Ye shall kindle no fire throughout your habitations upon the Sabbath day" (Exodus xxxv:3).

If any part of this law is binding, this prohibition must be obligatory. Whoever cooks victuals, or makes tea or coffee, or any warm drink, or allows a servant to do any of these things, as some Jews do, desecrate the Mosaic Sabbath law.

3. In the verse which precedes the one forbidding the kindling of fire on the Sabbath day, the most severe penalty is enjoined upon the offender, in these words: "Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death." Are all who advocate the Mosaic seventh day Sabbath, and eat warm victuals or drink warm tea or coffee on this day, ready for the execution of this penalty for the violation of these restrictions in the Sabbath law?

4. The Mosaic Sabbath was a bloody day, largely occupied in killing animals and in offering sacrifices. They were required to offer "on the Sabbath day two

lambs of the first year, without spot, and two tenth-deals of flour, for a meat offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering" (Num. xxviii: 9, 10). "The continual burnt offering" was presented every day, and it was precisely the same as the special offerings on the Sabbath, and as this must be offered on the Sabbath in addition to the special Sabbath offerings, there must have been twice the number of animals killed on the Sabbath as on other days. This made it a bloody day, and unlike the Lord's day of rest. For when God rested on the seventh day sin had not entered into the world, and there was no need of the shedding of blood. And after Jesus poured out his blood there must be no more blood shed; so the Lord's day, after the resurrection of Christ, in this respect, harmonizes with the Lord's day from the creation. But the Mosaic Sabbath was a bloody institution, which began and ended with the Mosaic dispensation. These bloody sacrifices have not been offered for eighteen hundred years, even by the Jews. So there are none now who keep the Mosaic Sabbath. God, by his providence, in permitting the Romans to destroy Jerusalem in the year A. D. 70, immediately following which the Jews were scattered among different nations, brought this bloody institution, the Mosaic Sabbath, to an end.

CHAPTER XVI.

THE MOSAIC SABBATH AND THE OFFERINGS AND SACRIFICES MADE ON THAT DAY WERE ALL TYPES OF JESUS, AND WERE ABROGATED BY HIS DEATH.

This is stated by Paul in the following text: "Let no man therefore judge you in meat or in drink; or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ" (Col. ii: 16, 17). The Jews observed three classes of sacred days. These are all referred to in this text, and declared to be "a shadow of things to come," or types of things to come; "but the body is of Christ." Christ having appeared, the shadow, or types of him, are done away

The three kinds of sacred days observed by the Jews were as follows:—

1. Feast days; there were six of these, namely: (1) the Feast of Unleavened Bread, (2) the Passover, (3) Pentecost, (4) Blowing of Trumpets, (5) the Day of Atonement, and (6) the Feast of Tabernacles. It is believed that all of these are referred to in this text, and, being a shadow of the coming of Christ, were abrogated by him.

2. "The new moons." These evidently were the first of the months (Num. xxviii: 11). All agree that these are abrogated.

3. "The Sabbath days: which are a shadow of things

to come." This can mean none other than the regular weekly Mosaic Sabbath days for the following reasons:

There is no day but this called the Sabbath in the Old Testament that was not a regular weekly Sabbath. Every one of those days which are called the Sabbath days in the other feasts were regular weekly Sabbath days. This has been proved in former chapters, also in our work on Biblical Chronology. Hence if the phrase "The Sabbath days," in the foregoing text, refers to the Sabbaths in those feasts, the text proves the abrogation of the weekly Sabbaths, for these Sabbath days were the weekly Sabbaths. The Day of Atonement was called a Sabbath but it was never called the Sabbath. Moreover, our version reads "the Sabbath," with the word "days" supplied. This cannot apply to the Day of Atonement, for it is nowhere called "the Sabbath." It is called "*a* Sabbath"; but it was not *the* Sabbath." It was a "holy day." So when Paul says," Let no man therefore judge you.....in respect of a holy day," he included the Day of Atonement. It was very fitting for Paul to call those bloody Mosaic Sabbath days "a shadow of things to come," and to add, "But the body is of Christ."

This subject is referred to in Rom. xiv:5, and in Gal. iv:10. In the latter place Paul says: "Ye observe days and months and times and years. I am afraid of you, lest I have bestowed upon you labor in vain."

But is it possible for one of the precepts written with the finger of God in the tables of stone, to be annulled? The inspired apostle evidently teaches that the special day observed by the Israelites is annulled. But the first Sabbath or "Lord's day" is made its substitute. So the six days' labor, followed by the seventh day of rest, is still a part of God's law.

CHAPTER XVII.

THE LORD'S DAY.

John says, "I was in the Spirit on the Lord's day" (Rev. i: 10). This is the only place where this phrase is found in the Bible. Evidently the term was not in use previously to the crucifixion of Christ. Had it so been we should very likely find record of it in the gospels. But failing in this, we must look elsewhere to determine its meaning. In the writings of the early Christian fathers who immediately followed John we often find this phrase, and they leave us in no doubt in relation to what day is meant. These are the best witnesses we can have on the subject. They plainly state that they did not observe the Sabbath, but did observe the Lord's day, which they called the first day of the week, and sometimes the eighth day; and they also called it Sunday.

We will here introduce the testimony of some of the Christian fathers on this subject. We will first quote the testimony of Ignatius, who "was a disciple of St. John.... So highly was he esteemed that about the year A. D. 70, on the death of Euodias, he was ordained bishop of the important church of Antioch, the metropolis of Syria." (See a translation of the epistles of Clement of Rome, Polycarp and Ignatius; and of the apologies of Justin Martyr and Tertullian, by Rev. Temple Chevallier, A. D. 1851, p. 29.) Ignatius says: "If,

therefore, they who were brought up in these ancient laws have come to the newness of hope, no longer observing Sabbaths, but keeping the Lord's day in which our life sprang up in him." Lee's Theology, p. 377. This clause proves, first, that Christians did not at that time observe Sabbaths; second, that they did keep "the Lord's day;" and thirdly, that the Lord's day was the day on which he rose from the dead; since the expression, "In which our life is sprung up by him," is a clear allusion to his resurrection.

In the apology of Justin Martyr, p. 224, we read: "On the day which is called Sunday, there is an assembly in one place of all who dwell either in towns or in the country; and the memories of the apostles, or the writings of the prophets are read, as long as the time permits." Also on p. 225, "We all of us assemble together on Sunday." This "Apology" was written about A. D. 140.

In the Apology of Turtullian, p. 279, we read: "In like manner if we do observe Sunday as a day of festivity, not from any worship which we pay to the sun."

Tertullian wrote his apology about A. D. 200. Sunday was the Christian's sacred day of worship at that time.

In Lee's Theology, page 377, we have the following testimony: "In the epistle of Barnabas, who is believed to have been the companion of St. Paul named in the Acts of the Apostles, we find the following remark (section 15). He commences with a quotation from the prophet: "Your new moons and your Sabbaths I cannot bear them. Consider what he means by it. The Sabbaths, saith he, which ye now keep are not acceptable to me, but those which I have made; when resting

from all things, I shall begin the eighth day, that is the beginning of the other world. For which cause we observe the eighth day with gladness, in which Jesus rose from the dead, and having manifested himself to his disciples, he ascended into heaven."

This quotation contains very strong presumptive evidence that Christians had ceased to observe the Jewish Sabbath, and also positive proof that they did observe with gladness the day on which Jesus rose from the dead.

We next cite Justin Martyr's Dialogue with Trypho, the Jew, by Henry Brown, M. A., 1846. This dialogue was probably written A. D. 150, about fifty-four years after John wrote the book of Revelation. It related to points of disagreement between Christianity and Judaism; hence, the Sabbath question has a due share of attention. Twenty-one times it is spoken of in this dialogue, showing conclusively that Christians in that age did not keep the Jewish Sabbath, but did observe the first day of the week, sometimes called the eighth day, on which Jesus rose from the dead. But a few quotations will be introduced here. On page 37, Trypho, the Jew, says: "If you would take my advice, first of all be circumcised, and then as the law enjoins, keep the Sabbath."

Justin Martyr answers (p. 38): "Is there any objection, gentlemen, that you have to make against us, besides this, viz., that we do not live according to the law; that we are not circumcised as your ancestors, nor observe the Sabbaths as you do? Do you find any fault with our lives and conversation?" Here is evidence that the Christians did not keep the Jewish Sabbaths at that time.

Trypho, the Jew, says (p. 39): "You do not in your lives and conversation differ in anything at all from the Gentiles; as ye neither observe the feasts nor the Sabbaths, neither are ye circumcised."

Justin Martyr says (p. 43): "Ye have need of another circumcision; though you boast greatly of that which is in the flesh. This new law teaches you to observe a perpetual Sabbath, and you, when you have spent one day in idleness, think you have discharged the duties of religion."

Justin Martyr also says (p. 65): "I can prove that the eighth day contains some greater mystery in it than the seventh." Here he calls the Sabbath observed by Christians, the eighth day.

Again on page 283, he says: "That day on which Christ appeared when he rose from the dead, which was the eighth indeed in number, but was always the first in power, rank and order."

Again on pages 72 and 73: "Don't you be angry with us, nor reproach us for being uncircumcised, because God made us so; nor esteem it a heinous crime because we drink hot water on your Sabbaths." It was a "heinous crime" to have hot water, on the Mosaic Sabbath, for no fire should be kindled in their dwellings on this day (Exodus xxxv:3). We give one more quotation from Justin Martyr. On page 68 he says: "Those Gentiles that have believed in Him, and repented of their evil doings, shall be made partakers of this glorious inheritance in the kingdom of heaven, together with the patriarchs and prophets, and those just and righteous persons which sprung from Jacob, though they do not hallow your Sabbaths, nor are circumcised, nor keep your feasts. They, I say, shall un-

doubtedly enjoy this great and glorious inheritance which God has prepared for them." Thus we see that both Justin Martyr, the Christian, and Trypho, the Jew, agree that the Christians did not observe the Jewish Sabbath in that age of Christianity, but they did observe the Lord's day.

Eusebius Pamphilus was born A. D. 267, and died 339. He is the author of the oldest ecclesiastical history extant. He wrote from such documents and facts of which he could possess himself, at a period of about two hundred years after the death of the apostles. In the edition of his history, printed at Cambridge, England, 1692, Book I, chapter iv, page 7, he says: "Now if any one, beginning with Abraham and going upwards to the first man, does affirm that all these men, who have so glorious testimonials of their righteousness, were, in reality, though not by name, Christians, he shall not err far from the truth. For whereas the name Christian signifieth a man who, through the knowledge and doctrine of Christ, excelleth in modesty and righteousness, in patience of life and virtuous fortitude, and in profession of sincere piety towards the one and only God who is above all; they were no less studious about all this than we are. They care not, therefore, for corporal circumcision; no more do we; nor for the observation of Sabbaths; no more do we."

Eusebius, in this statement, places the Christians of his time in the same position in relation to circumcision and the observance of the Sabbath, as were the righteous people before the days of Abraham. The rite of circumcision was not practiced previously to the days of Abraham, neither did Christians practice this rite in his day. And the same thing is true in relation to the Sab-

bath. The Patriarchs did not observe the Mosaic Sabbaths; neither did Christians in the days of Eusebius. He does not say but that these Patriarchs observed the Lord's day of rest, the seventh from the creation; neither does he intimate that the Christians did not keep the Lord's day. On the contrary, we are informed in other places that they did observe the Lord's day. But he does declare that Christians did not care for the observance of Sabbaths. These Sabbaths were ordained of God in the days of Moses exclusively for the Israelites, and closed with the Mosaic dispensation.

In Book IV. chapter xxiii, page 64, speaking of the Epistles of Dionysius, Bishop of Corinth, Eusebius says: "He makes mention of the Epistle of Clemens to the Corinthians, and manifests that it was a very ancient custom to recite it publicly in the presence of the church; for he says: 'This day therefore being the holy day of the Lord, we have now passed over, wherein we read over your epistle.'" From this quotation we learn that the church were gathered together on what is here called "the holy day of the Lord." So, while the early Christians did not observe the Jewish Sabbaths they did observe the holy day of the Lord. In Book IV., chapter xxvi. page 65, referring to books written by Melito, Eusebius speaks of one book he wrote "concerning the Lord's day." Eusebius states that this book came to his knowledge, but I think that it is not now extant. The mention of the fact that Melito wrote such a book is evidence that the early Christians regarded the Lord's day.

In the Syriac documents, which date back to the days of the Apostles, after relating the incident of the outpouring of the Spirit on the day of Pentecost, the

ordinances of the apostles are stated on page 38, among which we find the following: "2. The Apostles further appoint: on the first [day] of the week let there be services, and the reading of the Holy Scriptures, and the oblation: because on the first day of the week our Lord rose from the place of the dead, and on the first day of the week he arose upon the world, and on the first day of the week he ascended up to heaven, and on the first day of the week he will appear at last with the angels of heaven."

That the Apostles and early Christians did hold services on the first day of the week there can be no doubt. There are many witnesses among the early Christian fathers to confirm this fact. A few of their testimonies we have given in this chapter. We have read extensively the works written in the early age of Christianity, and we have not found one, whether Christian, Jew, or Pagan, who taught that Christians observed the Jewish Sabbath as their day of worship. Our seventh day brethren make a false statement when they claim that Constantine was guilty of changing the day for Christian worship from the seventh to the first day. This change was made from the day of Christ's resurrection.

CHAPTER XVIII.

APOSTOLIC SANCTION OF THE LORD'S DAY.

After the resurrection of Christ, we have no account of his disciples meeting for Christian worship on any other than the first day of the week. Paul was accustomed to improve every privilege of preaching Christ. The Jewish synagogues on their Sabbath afforded him favorable opportunities, which he used when allowed so to do. Incidents are recorded in Acts xiii : 14, 42; xiv: 1; xvii : 2 ; xix: 8. These synagogues were the places where the Jews gathered to worship on their Sabbath, and the apostle was permitted to address them. But the regular meetings for Christian worship were held on the first day of the week, or Christian Sabbath. St. John, in speaking of the resurrection day of Christ, says: "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you." The Jews were then celebrating the feast of unleavened bread. Had the disciples assembled with them for the same purpose they no doubt would have secured their approbation; but as they convened to celebrate the day of Christ's resurrection, it displeased the Jews, and hence the disciples were under the necessity of closing the doors. Christ honored this meeting with his pres-

ence, pronounced his benediction upon the disciples, and made this day sacred: and the Lord's day has been observed as a sacred day for Christian worship from that time to this.

The next Lord's day the disciples held a meeting, which is mentioned by John as follows: "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in their midst, and said, Peace be unto you."

A word of explanation is needed in relation to the statement, "after eight days." Seven days constituted a week; but besides this there were anciently two modes of expressing the number of days in a week. One was exclusive of the Sabbaths; in such cases they would call a week six days. The other mode was inclusive of the Sabbaths, and in such cases they would call a week eight days. In Matthew xvii : 1, we read: "After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart." Here Matthew uses the exclusive mode of six days. But Luke (ix : 28), speaking of the same event, uses the inclusive mode of eight days. Luke includes the day on which our Lord delivered his discourse, and the day of his transfiguration, making eight days. So in John xx: 26, the "eight days" includes the day of the first and the day of the second meeting on the Lord's day.

Why did the disciples and Jesus assemble again on the next Sunday in the same place, rather than on any other day of the week? It must have been by appointment. And Jesus deferring this second meeting with his disciples for a whole week, passing over the Jewish Sabbath, strongly indicates an intention to substitute the Lord's day, which should be observed from that time

forward as the Christian Sabbath. The next account we have of the disciples meeting on the Lord's day was in "the upper room," where they were all assembled, the men "with the women," on the day of Pentecost. It is recorded: "When the day of Pentecost was fully come, they were all with one accord in one place."

It has been proved in a previous chapter that the day of Pentecost always occured on the first day of the week. The first day of unleavened bread was always a Sabbath, and the day following the Jews offered their first fruits of a sheaf as a wave offering unto the Lord. The law relative to the feast of Pentecost is found in Lev. xxiii: 15, 16, in these words: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days." As there are seven days in each week, and seven times seven being forty-nine, and the forty-ninth day being a Sabbath, the fiftieth day, which was the day of Pentecost, must have come on the first day of the week, which is our Sunday.

"When the day of Pentecost was fully come, they were all with one accord in one place." All those Christians observed this Lord's day in one place. This "one accord" was not as Jews to keep the Jewish feast of weeks, but as Christian worshipers, in honor of Him who rose for their justification, just seven weeks before this day. And as their risen Lord had honored their first and second "first day" meetings with his presence, so now, having ascended into heaven, he honored this first day meeting with a wonderful outpouring of the Spirit.

In the twentieth chapter of the Acts of the Apostles Luke informs us that Paul came to Troas, where he tarried seven days, that he might meet with the Christian church on the Lord's day, and administer the Lord's supper. Therefore, says Luke, upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. This statement is made as though it was in obedience to a regular custom, and not as a special occasion because of Paul's anticipated departure the next day. If the Sabbath had not been changed for divine worship, why did not the church at Troas come together on the seventh instead of the first day of the week? If it was wrong to keep the first day holy, and neglect the seventh day, why did not Paul correct this wrong? The fact that he did not correct, but sanctioned, this practice, is proof of the change of the Sabbath from the seventh to the first day of the week. Paul required the churches of Galatia and the church at Corinth to make a weekly collection "upon the first day of the week" (I. Cor. xvi : 1, 2). If this collection had been laid up in store at their homes it would not have superseded the necessity of *gatherings* when he came. This was a special provision in the precept. "That there be no gatherings [said Paul] when I come." The argument drawn from this passage in favor of the observance of the first day of the week is very conclusive; for if it had not been the custom of the apostolic churches to assemble on this day, as the stated time of their public worship, Paul would not have mentioned it in this connection. The apostle, in giving this command to the primitive Christian churches, sanctioned the day as the Christian Sabbath. Therefore, the "first day" people have not only the example of Christ and the apostles,

and the apostolic churches, to justify them in keeping the first day of the week, but also an apostolic command to assemble on the Lord's day. All of which is clear proof that we are to keep it holy unto the Lord.

We have not found a single Christian writer during the first sixteen hundred years of the Christian era who has spoken one word against the sacredness of the first day Sabbath, or Lord's day; but many have spoken of it as the day which God has blessed and sanctified as the weekly Sabbath.

CHAPTER XIX.

GOD'S PROVIDENCE FAVORING THE OBSERVANCE OF THE LORD'S DAY.

"A distinguished merchant [of Boston] said:' There is no need of breaking the Sabbath, and no benefit from it. We have not had a vessel leave the harbor on the Sabbath for more than twenty years. It is altogether better to get them off on a week-day than on the Sabbath. It is about thirty years since I came to this city; and every man through this whole range, who came down to his store or suffered his counting room to be opened on the Sabbath, has lost his property.'" "An old gentleman in Boston remarked: 'Men do not gain anything by working on the Sabbath. I can recollect men who, when I was a boy, used to load their vessels down on Long Wharf, and keep their men at work from morning to night on the Sabbath day. But they have come to nothing. Their children have come to nothing. Depend upon it, men do not gain anything in the end by working on the Sabbath'" (*The Sabbath*, page 215). "There is not [says a working man], a neighborhood village or township that is notable for its profanation of the sacred day of rest, but is proverbial for its poverty and its crime. The writer is acquainted with one within his own immediate neighborhood, where all the people make it a practice to bake their bread upon the Sabbath day for the sake of saving time; but it is

questionable whether there is another village in England where the laboring classes have so little bread to bake. Many have been transported and imprisoned within the last few years from this dirty poaching village, for the crime of arson, and other felonies" (*The Sabbath*, page 216). "In New Hampshire there are two neighborhoods—one of six families, and the other five; the advantages of the two were nearly equal, except that the five families were about three miles farther from church, and had to pass one of those mountain ridges so common in that vicinity, called 'Governor's Hill.' The six families were fond of social intercourse, and used to spend their Sabbaths in visiting from house to house—never visiting the sanctuary. Some of them totally disregarded the Sabbath, and all eventually formed the habit. In the course of years five of these families were broken up by the separation of husband and wife, and the other, by the father becoming a thief and fleeing to parts unknown. Eight of the parents became drunkards, most of whom have found a drunkard's grave. One committed suicide, and nearly all have suffered for the comforts of life. Of some forty descendants, about twenty are known to be notorious drunkards, jockeys or gamblers. Four are, or have been, in the State's prison One fell in a duel. Some entered the army and have never been heard from; others have gone to sea and never returned; and only a small number remain within the knowledge of their friends. Some are in the almshouse. Only one of the whole number is known to have become a Christian, he having been 'plucked as a brand from the burning,' after having pursued a vicious, miserable course from his youth; and he is the only one who has a competency of property or

the confidence of his neighbors. But how has it fared with the other five families, by whom, it is stated, no work was done nor visits made on the Sabbath, but who were sure to be seen, riding or walking, on the way to the house of God, and not without occasional taunts from their Sabbath-breaking neighbors? They all lived in peace, and were prospered in their labors. A large number of their children were reared up around them, numbering now, with their descendants, from two to three hundred. Eight or ten of the children are members of the church, and adorn their profession. In only one instance has there been committed by any of them a crime, which was followed by a speedy and deep repentance, and but one is known to be intemperate. Some of them are ministers of the gospel. One is a missionary to China. Numbers of them are supporters and officers of churches. There have been among them no separation of husband and wife, except by death, and no suffering for the want of the necessaries of life. The heads of these families lived to a good old age, and a score or more of their descendants have gone down to the grave in peace, and most of them left evidence that they died in the Lord. The homesteads of a number of the families are now in the hands of the third generation. A colony has been planted by their descendants on the prairies of the West, maintaining the institutions of their fathers, and now reaping the benefits of their Sabbath-keeping habits and principles. These facts, say the narrators, speak a language not to be mistaken, and they come to you from the hand of the descendants of the five families" (*The Sabbath*, pages 238, 239)

Where no Sabbath is known there is no religion or virtue. The following facts confirm this statement.

"The great majority of one hundred thousand men employed on the inland navigation of England are deprived of the blessings of the Lord's day, and are consequently, with their wives and children, generally speaking, in a state of deplorable ignorance of the gospel, and of the power of religion. Baron Gurney, when passing sentence of death on two boatmen at the Stafford assizes, said: 'There is no body of men so destitute of all moral culture as boatmen; and they know no Sabbath, and are possessed of no means of religious instruction.'"

"It has been said that no class of men are more frequently before the magistrates than the London cab and omnibus drivers, who are employed every day from thirteen to sixteen hours in their calling. Habits of intoxication and profane swearing prevail to a great extent among them; and the same characteristics attach to them as to others who are deprived of the privileges of the Lord's day, namely, demoralization and degradation."

"Mr. Henry Ellis, a master baker, says of the bakers of London: 'Those good and moral impressions which they first received in their early days are entirely lost, from the continual practice of working on the Sabbath day.'"

"The want of a day of rest and of moral training is found to corrupt a class who, from their circumstances in life, might be expected to rise superior to deeds of villainy. We refer to servants in our post-offices, who number 14,000 [in England] and labor in many instances from six to ten or eleven hours on the Sabbath. It is stated in a report for 1843, by a Committee of the House of Commons, that from January 5, 1837 to January 5, 1842, the immense sum of £322,033 contained

in letters, was lost in passing through the post-office" (*The Sabbath* pp. 206, 207).

These historic records might be multiplied; but it is believed that the foregoing are sufficient. The weekly day of rest may survive Christianity, but Christianity has never existed without the sacred observance of the Lord's day. Should the Sabbath be destroyed in our country, or in any other land, the religion which employs it for its own preservation and advancement would perish with it, together with all the blessings of the highest civilization. Dean Prideaux says: "In seven years we would relapse into as bad a state of barbarity as was ever in practice among the worst of our Saxon or Danish ancestors."

Let it be remembered that so far as the church and the world are, or have been, benefited since the days of Christ by a sacred day of rest, it is in the observance of the Lord's day. This has been, and still is, the only Christian Sabbath. A few people observe the Mosaic seventh day; but the number is so small that this day has never been recognized in any general sense as the Sabbath by Christians. God's blessings have attended the labors of men in all lawful occupations who have sacredly observed the Lord's day, and he has frowned upon those who have desecrated this sacred day. This is the voice of God in his Providence. We have seen that moral rectitude and the observance of the Lord's day go hand in hand, and the desecration of this day is followed by moral degradation. We have learned that the strict observance of the Lord's day is associated with deep piety or spirituality, while the reverse is true as to those who disregard it. The person who speaks contemptuously of the sacredness of the Lord's day, whether he be a

seventh day advocate or an infidel, is like the dog that bites the hand which gives him food. None of us can set too high an estimate on the blessings which have been brought to us by the proper sacred observance of the Lord's day.

It is not enough that secular employments be discontinued on the Sabbath; its greatest benefits come from the religious observance of the day. The multiplication of holidays for festivities alone is a source of degradation: likewise, when the Lord's day is thus employed it becomes a means of degradation, instead of moral and spiritual elevation. "In Spain there is no holy Sabbath; the first day of the week is the great day for the theatre, and particularly for the bull-fight, which is patronized by royalty, the nobility, and the priesthood. In harmony with such amusements, such a Sunday, and such a priesthood, is the disorganized state of the family and of general society in Spain, where every man must wear a weapon; where the most petty journey requires the preparation of a warlike enterprise" (Irving's *Alhambra*, vol. i. p. 7). "Seville alone....has nearly 1,100 poor infants thrown upon its care every year.... The immorality of that class is tremendous, and the real amount of infanticide, owing to the licentiousness of the people, is incalculable" (Rule's *Mission to Gibraltar and Spain*, pp. 237–239). "But we must revert for a moment to France, which exchanged Popery for Atheism, the Sabbath for the Decade. This change to ten instead of seven days in a week was made Sept. 21st, A. D. 1792. The experiment showed that infidelity was, even more than a corrupt religion, detrimental to the family. What the institution suffered from the worship of a strumpet let the following facts declare: "The Na-

tional Convention enacted a law permitting divorce, of which there were registered within about a year and a half 20,000 cases; and within three months 562 cases, or one to every three marriages, in Paris alone. Well might the Abbe Gregoire exclaim, 'This law will soon ruin the nation.' But this was not all. 'Infancy was committed to the tender mercies of State nurseries, in which nine out of ten died; a system which, by infanticide and disease, had in fifty years reduced by one-half the population of the Sandwich Islands, and, were it to be universal and permanent, would in a few years nearly depopulate the earth'" (Beecher's *Perils of Atheism*, p. 86). By Napoleon's command the seventh day system was restored A. D. 1805. The worship of the Goddess of reason was largely abandoned and the law of divorce was modified, and then repealed; but Popery is not able to counteract the mischief produced by infidelity. The family deteriorates under a neglected or profaned Christian Sabbath. Pride and fashion, avarice and the love of pleasure, by their exaction of untimely labor from tradesmen and servants; intemperance, by its neglect, brutal treatment, and beggaring of families; and licentiousness, by its vile adulteries, heartless seductions and base patronage of "the Social Evil," unceasingly operate to the overthrow of the holy Sabbath, and to the ruin of domestic sanctities, enjoyments and hopes.

Every Christian should strenuously oppose all things which in any way tend to destroy the sacredness of the Lord's day: for when the sacredness of this day is lost, the flood-gates of sin will be opened.

CHAPTER XX.

THE LAW AND THE GOSPEL CONTRASTED.

In II Cor. iii: 6–17, Paul contrasts the law and the gospel. He terms the law, "The ministration of death, written and engraven in stones;" and the gospel "of the New Testament," "The ministration of the Spirit." The Spirit writes the truth in our minds and in our hearts, while in the law it was written on stones. Speaking of the law, he says: "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For if that which was done away, ['the ministration of death, written and engraven in stones,'] was glorious, much more that which remaineth, ['the ministration of the Spirit,'] is glorious."

Now in what sense is the law, which was "written and engraven in stones" "done away?" It is "done away," as a whole, so far as giving life or producing righteousness in man is concerned. For Christ is the end of the law for righteousness to every one that believeth. The law at best could only condemn; Christ saves. The law is also "done away" in detail. That which is purely moral never can be abolished; in its nature it is eternal. But all the rest of the law was temporal and local. It will always be right to love God, and wrong to hate Him. Jesus gave all the purely moral force of the law

of Moses in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. xxii: 37–40). It is evident that Christ intended to cover every precept in the Decalogue by this condensed statement. And this gospel law is written in the hearts, and put into the minds of true believers of Jesus Christ, by the Holy Spirit. This is the sense in which the law, which was "written and engraven in stones," is "done away." There is no moral or spiritual force in any statement in the ten commandments, apart from "these two commandments," which are found in the gospel of Jesus Christ.

This epitome wherein Jesus included all the vital and spiritual force of the Decalogue, has "done away" the particular day which was observed by the Israelites as the Sabbath. This evidently is the way in which the apostles understood these two precepts, and they taught and acted accordingly. The Holy Spirit does not write in the hearts of Christians that they must keep the same day of the week as a Sabbath which was observed by Moses and Isaiah. Paul says: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. xiv: 5). Paul does not mean that it would be right for some Christians to observe the Lord's day, and for others to observe the Sabbath day. The Spirit never leads one class of Christians to do one thing and another class the opposite thing. Such contradictions result from other influences. Moreover, we know that the apostles were vigilant in counteracting Judaizing influences. Paul writes to the church at Galatia: "Ye ob-

serve days and months, and times and years. I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. x:11). The reference is to the Jewish days which Paul would not have the Christians to observe, and in them he includes the Sabbath days; hence he adds: "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon or of the Sabbath days: which are a shadow of things to come; but the body is of Christ" (Colossians ii:16, 17). In this text Paul must mean by "Sabbath days" the Mosaic weekly Sabbath days, for no other day is called a Sabbath in the Old Testament, except the Day of Atonement. This has been proved in a previous chapter.

A word of caution is needed in relation to following the Spirit and forsaking the Word, because the law "written and engraven in stones.....was done away." All that is purely moral which is written in the sacred Scriptures can never be done away, for it is eternal. The Spirit and the Word always agree, and every Christian needs the guiding wisdom which each imparts. They who follow only the impressions which they attribute to the Spirit and dispense with the sacred Scriptures are fanatics, and are in danger of engaging in foolish and abominable practices. Such results are not infrequent. On the other hand, those persons who are tenacious of following the written Word, and have not the Holy Spirit, are mere formalists. Formalists always oppose fanaticism, and fanatics always oppose formalism. Both classes are in error. People who are tenacious of the observance of the Mosaic Sabbath day are usually formalists, misguided in their interpretation of the Scriptures. If they were correct in relation to

the day their Sabbath would have its authority only in "the ministration of death, written and engraven in stones," and be without the sanction of the Spirit. "The letter killeth, but the Spirit giveth life." The true spiritual Sabbath is the rest of the soul in God, to those who are saved from sin.

W. Sherwen, in 1770, wrote: "This is my testimony, that none can receive the joy of God's salvation, enter into the Sabbath of rest, or keep holy-day to the Lord, further than they know a ceasing, and a being saved from thinking their own thoughts, following their own wills and obeying their own wisdom; for the selfish thoughts that arise within are the root of evil and the foundation of the kingdom of darkness; and the light of this day of salvation is as the axe laid to the root of the evil tree."

The Mosaic Sabbath is declared by Paul to be "a shadow of things to come," of which Christ is the body. We now have Christ, and he has delivered us from sin if we trust in Him for this glorious deliverance, and we have found the Sabbath to our souls, which rest He promised to those who would take his yoke upon them and learn of him. Without this the Sabbath to us is but a shadow. Wm. Dell truly said: "The crucified flesh only doth keep the true Christian Sabbath, or the everlasting rest of the new world; which is, to cease from our own works and to do the works of God. Whereas that flesh that is alive to itself, and lives its own life in itself, never enters into the true rest nor keeps the true Sabbath; but it always performs its own works, and doth all things from itself, and for itself, and so long God will not use it. But when the flesh is crucified through the Word then God doth all in it, and takes

it out of its own life and works into his life and works; and the more any flesh is crucified with Christ the more doth God delight to use it and to work his own excellent works by it: for such flesh will render no resistance to God in his working; and also, it will do the works of God merely for the glory of God, and the good of his brother, being dead to all self-ends and interests."

This accords with the declaration of Paul as recorded in the fourth chapter of Hebrews: "There remaineth a rest [Gr. *Sabbatis mos*] for the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Such is the true spiritual idea of the Sabbath in the Christian dispensation. The Sabbath of the soul, resting in Christ, is the Sabbath that remaineth to the people of God, and which the disciples of Jesus enjoy in this life. In the revised version it reads "Sabbath rest." "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it..... For we which have believed do enter into rest..... Let us labor therefore to enter into that rest." Will those who enter into this spiritual Sabbath observe the Lord's day? Most assuredly they will. They who have entered into the true spiritual Sabbath do "not forsake the assembling of themselves together, as the manner of some is." They say, "Come ye, and let us go up to the.....house of God." "I was glad when they said unto me, Let us go into the house of the Lord."

The highest type of spiritual life in this world and the strict observance of the Lord's day go hand in hand. Contrariwise, to turn back to the Mosaic Sabbath tends to produce spiritual dearth and formalism; and such re-

ligionists in speaking of their experience often say, "I expect to have life when Christ shall come." What a delusion! Well may the apostle say to such as turn back to Judaism, in observance of days, "I am afraid of you, lest I have bestowed upon you labor in vain." Christ has come; "and unto them that look for him shall he appear the second time, without sin unto salvation." There will be no sin-offering or salvation at his second coming for those who are not saved by his first coming. Men pass from spiritual death to spiritual life *in this world*, if at all. Our Lord was very emphatic upon this point, saying: "Verily, verily, I say unto you, he that believeth on me hath everlasting life" (John vi: 47). Again: "Whosoever liveth and believeth in me shall never die" (John xi: 26). And again: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii: 36). It is a woeful delusion to hope to have spiritual life at the second coming of Christ, while we are destitute of that life in this world. The delusion is a result of turning back to Judaism. Paul speaks of such as follows: "Their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when they shall turn to the Lord, the vail shall be taken away."

CHAPTER XXI.

THE CELESTIAL SABBATH.

We now enter upon the last chapter of this work, fervently hoping and praying that you, dear reader, with the humble author of this work, when mortality shall be swallowed up of life, may enter the celestial state and enjoy that eternal Sabbath where time will not be measured by the apparent motion of the sun or moon, and where these luminaries will not be needed, for the Lord God will be the light of the celestial abode. "And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign forever" (Rev. xxii:5). Our earthly Sabbaths are types of this rest reserved in heaven; and the types should be as near the reality itself as it is possible to make them. They are especially intended as a means of grace to prepare us for an abode with God and the angels, with patriarchs, prophets and apostles. The day is holy; it should be used in a way to make us holy, so that our home may be with the sanctified.

While the future life of the saved will be a state of rest, it will also be one of activity without fatigue. It will be uninterrupted communion with God and worship before him. There will be pleasure without pain; joy without sorrow. God's law will be the rule of action. Sabbath desecrators will not attain to that life.

Every day will be a Sabbath of sacred rest and ceaseless worship. They who in this life regard a few hours of holy worship on the Lord's day irksome and insipid, would have no relish for that endless Sabbath. And they will not be compelled to enter upon such a service, for which they would have no capacity of enjoyment. This preparation of delight in sacred worship must be attained here.

Dear reader, we have together, in the progress of this work, examined many abstruse questions. Ere we part let me ask you: Do you delight in the worship of God? Do the hours of worship on the holy day of the Lord seem all too short; or are they tedious and dull? Would an eternal Sabbath of worship be irksome to you? A soul that is saved may weary in religious worship, but not of it. Those who reach the land of the celestial Sabbath will neither tire of worship, nor in it. May the Lord grant an eternal Sabbath to all who read this book.

MY SABBATH HOME.

I have a home above,[1]
From sin and sorrow free;[2]
A mansion which eternal love[3]
Designed and formed for me.[4]

My Father's gracious hand[5]
Has built this sweet abode;[6]
From everlasting it was planned,[7]
My dwelling-place with God.[8]

My Savior's precious blood[9]
Has made my title sure;[10]
He passed through death's dark raging flood,[11]
To make my rest secure.[12]

The Comforter is come,[13]
The Earnest has been given;[14]
He leads me onward to the home[15]
Reserved for me in heaven.[16]

Bright angels guard my way;[17]
His ministers of power,[18]
Encamping round me night and day[19]
Preserve in danger's hour.[20]

Loved ones are gone before,[21]
Whose pilgrim days are done;[22]
I soon shall greet them on that shore[23]
Where partings are unknown.[24]

But more than all, I long[25]
His glories to behold,[26]
Whose smile fills all that radiant throng[27]
With ecstacy untold.[28]

That bright, yet tender smile—[29]
My sweetest welcome there—[30]
Shall cheer me through the "little while"[31]
I tarry for Him here.[32]

Thy love, thou precious Lord,[33]
My joy and strength shall be,[34]
Till thou shalt speak the gladdening word[35]
That bids me rise to thee.[36]

And then through endless days,[37]
Where all thy glories shine,[38]
In happier, holier strains, I'll praise[39]
The grace that made me thine.[40]

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[1]2 Cor. v : 1. [2]Rev. xxi : 4, 27. [3]John xiv : 2. [4]Matt. xxv : 34. [5]Eph. i : 3. [6]Heb. xi : 6. [7]Eph. i : 11. [8]Ex. xv : 17. [9]Heb. ix : 11, 12. [10]Heb. x : 14. [11]Psa. xlii : 7. [12]Heb. x : 15. [13]Acts ii : 2–4. [14]Eph. i : 3, 14. [15]Rom. viii : 14. [16]1 Peter i : 4, 5. [17]Heb. i : 14. [18]Psa. ciii : 20. [19]Psa. xxxiv : 7. [20]2 Kings iv : 16, 17. [21]1 Thess. iv : 14. [22]Heb. xi : 13. [23]1 Thess. ii : 19. [24]1 Thess. iv : 17. [25]Ex. xxxiii : 18. [26]John xvii : 24. [27]Psa. iv : 7. [28]1 Cor. ii : 9. [29]Num. vi : 25, 26. [30]Matt. xxv : 34. [31]John xiv : 18, 19. [32]1 Thess. i : 10. [33]Cant. i : 2. [34]John xv : 10, 11. [35]Cant. ii : 10. [36]Cant. ii : 13. [37]Psa. cxlv : 5. [38]Rev. xxi : 23. [39]Rev. v : 9, 10. [40]Eph. ii : 8. H. B.

SUMMARY.

1. The Sabbath emanated directly from the will and authority of God himself.

2. That he instituted it when he rested from all his work on the seventh day of the first week, and gave it primarily to our first parents, and through them to all their posterity.

3. That at the exodus of the Israelites from Egyptian bondage, the calendar was changed, and the sixth day of the week was denominated the seventh and constituted the Sabbath.

4. That it was re-enacted with great solemnity, and written in stone by the finger of God at Sinai.

5. That the sacred institution then took the regular form of a statute, with explicit prohibitions and requirements, which have never been repealed.

6. That the law of the Sabbath can never expire of itself, because it contains no limitations.

7. That at the resurrection of Christ, the Sabbath was changed from the seventh to the first day of the week.

8. That we are bound to keep and sanctify the Lord's day, according to the letter and spirit of the fourth commandment.

9. The most important object to be observed by the institution of the Sabbath is the promotion of spiritual divine worship.

10. That communion with God through Christ, and the Holy Spirit, is the true Sabbath to the soul, which, if not broken on our part, will be an endless Sabbath.

11. The Christian's eternal abode is one continuous Sabbath.

Dear reader, let me affectionately ask you to so improve your privileges here, so that you may have a heavenly Sabbath hereafter.

r-n. Oct. 23, 1893
ll, 1923.

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